

October 22, 1942.

Mr. Sakae Hayakawa
11-7-F
Topaz Relocation Center
Topaz, near Delta, Utah.

Dear Mr. Hayakawa:

We have all missed you men since you have gone, and have often wondered how you are faring, but because we know that you would like to continue your studying and reading we are now offering you a special loan service.

The Northern California Congregational Conference has granted us a small sum of money with which to purchase some necessary books which might be interesting reading for you. This will also cover postage. If you will answer right away I will try as far as possible to keep you in books.

Besides the regular list which I am enclosing I make the following suggestions as to new books which have been recently published. Dunnington. Handles of Power; Booth, New Testament Studies; Sharpe, Walter Rauschenbusch; Atkins, History of American Congregationalism.

Hoping to hear from you real soon I am

Yours very sincerely,

October 22, 1942.

Rev. Masayoshi Wakai
27-2-E
Topaz, near Delta, Utah.

Dear Maus:

How are things up in Delta, Utah? We certainly miss you boys back here at P.S.R. I suppose that I more than anyone feel a lack of trained personnel in the library now that you are gone.

Well the Northern California Congregational Conference has granted us a little money so that we might purchase a few books for the Japanese Congregationalists to supplement our regular H.L.S. This will also cover your postage both ways and correspondence with me.

I would like to know what you would like to read, and if we do not have it already, or it is not available we will try to purchase it and then lend to you.

Following are a few new books which are current:

Dunnington. Handles of Power.

Buttrick. Prayer. (Still good if you have not read it.)

Booth. New Testament Studies.

Brightman. The Spiritual Life.

Knox. The Man Christ Jesus.

Atkins. History of American Congregationalism.

or books on our regular list, a copy of which I am enclosing, just in case you do not have one.

Hoping to hear from you real soon I am

Yours very sincerely,

October 22, 1942.

Rev. George Aki
9-7-B,
Topaz Relocation Center,
Topaz, near Delta, Utah.

Dear George:

It has been some time now since I last saw you, and believe me I have really missed you, both because of our fine fellowship and because of your help to me in the library.

The Northern California Congregational Conference has just given us a little money, in order to purchase a few current religious books for its ministers in the camps, and to pay for postage both ways. This is in excess of our regular Holbrook Loan Service, and is just for Japanese Congregationalists.

Thus I would like to know just what books you would like to have sent, and we will endeavor ~~to that to~~ send from our own library reserve, or will purchase for you.

Besides sending me your requests please include a paragraph or so about how you are making out, what you have been doing, etc.

Awaiting to serve you as ever I am

Yours very sincerely,

Stillson Judah, Librarian.

Topaz Relocation Center

9-7-b

Topaz, Utah.

Oct. 27, 1942.

Dear Mr. Judah,

It is with a funny conscious that I write this letter to you. A rather guilty feeling seems to be creeping up and down my short spine. After your being so kind and good to me during the short time that I was able to help at the libe, I just don't write to you. Well, I thought that by the time I did get to write to you, I thought you might be one of those doughboys.

Anyhow it was good to hear from you and so good to know that so many American groups are doing their best to please us in these camps. The libe service will be one of the most wonderful things that will help the ministers at camp. I wish you would send Dunnington's HANDLES OF POWER, Brightman's THE SPIRITUAL LIFE, Van Kirk's Religion AND THE WORLD OF TOMORROW, Garnett's A RELALISTIC PHILOSOPHY OF RELIGION. I know that you do not have all of them at hand, and so I named five of them. Wouldyou please send them at your earliest convenience?

I shall send you My Memoirs of the Re-Evacuation from Tanforan to Utah, and so I will not write about the journey, but I shall proceed to write about this camp. The weather first,... it is very nippy in the evnings and very cold in the mornings (27 degrees yesterday morning) but it goes up to 70 degrees or more in the late mornings and afternoons. There is housed, about 9000 blackheads, in this Relocation Center. The Administration is very fine, but it seems to me and to many of us, that they do not exert themselves for us at times. Some of the Caucasian leaders here are downright mean to us. They are very insinuating and call us Japs and so forth. I'm afraid that if that goes on too long, they will be spanked in good ole Japanese manner. Our rooms are now fire proofed with sheet rock (which we put in ourselves, because we were so rushed into Utah that they were not able to get the barracks ready for us.) All or most of the furniture is made by our own tools and hands. The food is good and bad.... sometimes we get a lot to eat, and at other times, we get so little. When people get only two pieces of toast and coffee for breakfast, no one can expect them to work at hard labor all the morning (8-12). The coal situation is serious: all of us had to burn lumber for a day or two since they could not or did not bring in coal to us. Coal is the only means of cooking and heating. Our Topaz Protestant Church is moving very smoothly since it has been very efficiently organized under the capable leadership of Hayakawa of PSR. (You know, the punk that gave us so much trouble). But he is a good administrator although he is still very skinny. (He cannot fill a chair adequately)

Gosh, time is running short and I must be on my way and so this will be all for this time. Hoping that your family is fine and smiling. May all the best wishes be piled on you during the coming months.

Most sincerely yours,

George
George and Misaki Aki.

MY PERSONAL THOUGHTS ON THE
RE-EVACUATION FROM TANFORAN TO TOPAZ.

Sept. 30th, 1942 was the day of our re-evacuation to our so-called "new" home in Topaz, Utah. I woke up in the morning with a dreadful cold, and my wife was ailing and so the day of our departure was not pleasant at all. It hurt us to hurry, but we hurried up with our baggages so that it could be examined by an inspector from the Internal Police. By this time we were so hardened to these inspections that we just took it as a matter of course. The inspector did not inspect the baggages, as he was supposed to, but gave us enough tags for the baggages. Speaking of "tags", all of us who were to leave that day from Tanforan were tagged with a number... to say the least, we felt like walking baggages waiting to be shipped off.

We ate at the main mess-hall as we did the first few days we were at Tanforan. Altho the food was much better than those former days, still, we felt the prodding feeling that we were prisoners marching for our food as we lined up in single file. Our last meal at Tanforan was at 4:00 P.M. We were told by our car captains, who ^{were} Japanese bosses of each car on the train, that we should have all kitchen utensils put away and that we could borrow the Army dishes, therefore we went to the mess-hall empty-handed. When we asked for Army dishes and hardware, the Japanese girl in attendance told us that she was not supposed to give out the Army dishes and utensils since ~~we~~ ^{were} SUPPOSED TO BRING OUR OWN. Well, all of us had lots of trouble with her, but finally we won and she lost very poorly... for she threw everything at us. This goes to show one that there was absolutely no unity among the different departments and that petty jealousies and arguments existed eternally among the Administration heads, and therefore, there was always this misunderstanding throughout the camp.

Right after the final meal of beef stew, we went back to our barracks and waited for 4:30 P.M. to arrive. But by that time the Japanese people, young and old, were already started on their tramp towards the place of departure. I felt sorry for the cripples and the feeble ones for they also had to carry their own baggages to that place which was about a quarter of a mile away.

At the place of departure, we had our bags examined once again and then taken away from us, probably to conserve space in the waiting room. We were herded into the waiting room which was one of the laundry rooms at the camp. Most of the people were already there. They were sitting in rows facing each other... they were very quiet, or maybe I should say, "grimly" quiet. As I sat at my designated seat, I felt like one of those cattle I used to see on trains, waiting to be shipped. All of a sudden, the loudspeaker in the room blared forth. The commander of the train was speaking. He told us that the train ride was going to be different from those we had taken at other times, but he stated that they were hoping to make the ride as pleasant as possible. He also stated that if there was anything to be desired, we should notify our own car captain who would in turn speak to the train monitor, and he would speak to the Caucasian commander of the train. After his speech, we settled down to a long wait for our car number to be called. Evidently there ~~was~~ ^{were} twelve cars to be loaded with Japanese. ~~As~~ ^{There} was only room enough for 11 cars in the laundry and so the 12th car inhabitants had to wait outside which ~~was~~ ^{was} very cold... windy and misty. Finally when room was opened up in our room, the 40 some odd people who were to go into car no. 12 came/ straggling in, shivering from the intense cold.... babies, children, young men and women and old folks. To say the least, it was a pitiful sight!

At long last, Car No. 9 was called. We walked in a single file to our baggages where many people were, their purpose evidently being to tell us silently to pick up our own baggages only! I was wondering who would care to take someone else's baggages when his own was too much. We picked up our own baggages and went outside of the laundry room still in single file, and there we went a final inspection. We stood in double file by the gate into Tanforan race track waiting for our car No. 8 to be cleared. As we waited, we waved to some of our friends who were kind enough to come out to see us off. They were behind a fence, or rather we were fenced off

from them. The only person who was not going with us and who was able to be inside our side of the fence to say good bye was the head of the maternity ward, Dr. Togasaki, a motherly woman loved by all. She was bundled up in her overcoat in the little rain that was falling. Finally they gave the signal for us to go to our car and so in single file we followed each other out of the Assembly Center between rows of M.P.'s armed with pistols. It was quite a sensation to think that whether we were American citizens or not, we were equal "enemy aliens" and to be treated as dangerous enemies.

Our train was one of those old S.P. trains. Our car No. 9 was a sleeper, but fixed as a day coach. We were assigned seats before-hand but we just sat where there was room. Since we knew our car captain, he and the car monitor got us a private room since my wife was not feeling too well and could be a hospital case. We were very fortunate in getting that room, for we could shut ourselves off from the others, especially their smoking and vulgar chatter. The seats in the cars were fixed so that two seats faced each other and could be made into beds. We had 46 people in our car and so it was crowded since there was room for 48 people, if two people occupied each seat. Well, it is rather tiresome looking at two people for two nights and three days, but it is more tiresome trying to sleep in such a position.

At 6:30 that evening, our train pulled out with a jerk and a bang. As we looked out of the windows, it was good to see ordinary houses once again instead of barracks and horse stalls. I remember some Caucasian kids waved to us innocently. Slowly the sight of Tanforan moved out of our sight, and it made some of us rather homesick even for those barracks and horse stalls that we had to live in. We were homesick in the sense that since we did not have any place called "home" since we had left Tanforan, Tanforan was our only home that we knew, and now we were on our way to a foreign state called "Utah".

We fell back into our chairs for the long grind ahead of us. We did not know which direction we were going but we didn't particularly care... we were too tired to think. But we did look upon our prospective "Home" with a light of hope and the feeling that we would at least be settled for the duration. We were told that we would not have dinner that night and so some of us ate the little lunch which our friends brought with them, but most of the passengers did not have anything with them. We hoped to visit our friends in the other cars, but we were told that we were not to have visiting hours as the other trains which had left previous to our departure. Thus we had good reasons for taking it easy for the duration of the trip.

As night fell upon us, we approached San Francisco, but from our side of the car we could not see the City at all, but we were able to see some parts of Oakland. We were supposed to have kept the shades down throughout the night, but since we were in the private compartment, we put out our lights and threw up the shades. As the train slowly approached Oakland, we could see some of those familiar buildings which many of us thought we were seeing for the last time.... Montgomery Ward Bldg., the Courthouse and the Tribune Tower. We stopped in Oakland for an hour and we heard that we were going to pick up a Diner which we did after much banging of cars. Then we passed the S.P. station in Oakland and boomed through the Berkeley station. How many of us wanted to telephone or let some of our friends know that we were so close to them, but we had to stay in our car and merely think of all of our friends who lived in Oakland and in Berkeley and wish them "Good Luck", knowing that if they knew we were passing, they would have come to see us... to see even the train ~~only-if-our~~ ~~blinds~~ with our blinds down, and wish us "Godspeed".

That night there were many of us who did not sleep. You can see that if four people occupy two seats, no one can expect four of them to sleep comfortably in their sitting posture, and if they made the two seats come together into a form of a bed, only three at the most could squeeze in and then they could not sleep very well, especially when one of the occupants ^{was} a woman. I tried my best to sleep on the floor and succeeded in sleeping about three hours. I later found out that many did not sleep at all; many just walked up and down the car all night since they were

crowded out of their sleeping positions. As I tried to get a few winks on the floor, I could not help thinking that the rhythmic clacking of wheels on rail joints were taking us farther and farther from our friends and California. Such reminiscing took on emotional and sad turns, and also made us more bitter towards those who were responsible for the break-up of our physical ties to our fine unselfish friends and to good 'ole California which bore us and raised us in the true spirit of ~~California~~ ^{But not} the just and unselfish war and selfish as well as the unselfish ~~of cosmopolitan democracy.~~ ^{interests fall on the just & the unjust.}

The scenery was very beautiful in California, the mountains, streams, and the trees. When we hit Nevada, the scenery changed to the other extreme; we saw desert and the sage, but some of us saw beauty in the distant mountains and the skies.

Since my brother was at Salt Lake City, I naturally wanted to see him for I had not seen him for about a year. I was told that we would get into the City about 1 A.M. of the second of October. We reached Ogden about 11 P.M. and changed Diners which took about full two hours. The banging of our car with other cars was nerve/racking and very disgustedly noisy. I felt sorry for those who were sick. We reached Salt Lake City at 4 A.M. instead of 1 A.M. No one was allowed to leave the train except the M.P.'s, therefore I could not let my brother know of my arrival. There was no Japanese at the station.

A word about the personnel on the tip... the car captains were very unselfish and fine on the whole. Some of them gave up their sleeping quarters so that the others in his car may get some sleep. One nurse serving as a car captain for the invalids and the young mothers hardly slept both nights on the train. The M.P.'s did their work well and some were kind but others were very indifferent, but not unkind. The negro porters and workers were on the whole quite sympathetic and helped us somewhat when tipped. But we were definitely disappointed in the commander of the train.

(These are just my reminiscences of the trip. If I were on another train, my impressions might have been different. My motive in relating the trip is not to show hate, but just some thoughts that I would like to look back to in more pleasant days. It is just a first-hand sight and thought of one person who was shipped to a lonely spot called Topaz because of so-called "military necessity".)

11-7-F, Topaz, Utah,
October 28, 1942.

Mr. Stillson J. Judah,
The Charles Holibrook Library,
1798 Scenic Ave. Berkeley,
California.

Dear Mr. Judah:

I am very thankful of you for your kind letter
of October 22. As I am working as the Executive Secretary of
the Church of Topaz, I was asked to borrow the following
books. Would ^{you} kindly send for me them at your convenience.
I will have responsibility ^{to} about them.

Ordered
PR 55
K 44
R
BOOTH: New Testament Studies.

out
PR 55
K 44
R
KEPLER: Contemporary Religious Thought..

Mac Farland: A Digest of Christian Thinking.

Montizambert: The Thought of St. Paul. *FN 2*
M 767

Oxnam: Ethical Ideals of Jesus *8 K 24*
4 P 5

Torrey: Documents of the Primitive Church. *out*

Sent
11/2/42
Would you also try to find an extra copy of the
Journal of Biblical Literature Vol. LXI, Part II in your library.
The Society sent me a copy addressing to the P.S.R., but I did
not receive the same. Therefore I am thinking if your library
has it.

Thank you very much for your kindness. Please
send my best regards to the students. I remain

Sincerely yours

A. Hayakawa

November 2, 1942.

Rev. George Aki
Topaz Relocation Center
9-7-b
Topaz, Utah.

Dear George:

I was very glad to get your very interesting letter, and it seemed nice to hear from you again.

I am sending today Brightman's The spiritual life, and ordering Garnett's book for you, as well as Dunnington's.

These books will be on a two weeks' basis, but I will renew for another two weeks, if necessary. Prompt return of books will be very greatly appreciated, as there are so many requests for so few books, and I want to serve, as much as I can, when you return Brightman's book. Thank you again for your letter.

Yours very sincerely,

November 2, 1942.

Rev. S. Hayakawa
11-7-F,
Topaz, Utah.

Dear Mr. Hayakawa:

I am sending at your request for a two week loan
Oxnam: Ethical ideals of Jesus. Although you may renew for
two weeks, I hope you will return the books as soon as you
read them, since there are so many asking for so few books.
Upon your return of this book I will send others.

I am also enclosing postage for your next letter, as
well as return book postage.

Yours very sincerely,

Stillson Judah, Librarian.

Block 3-6-E
Togaz, Utah
Nov. 3, 1942

Dear Mr. Stillson Judah,

Greeting from Togaz! We all are happy to see you working as usual at P.S. R. Life. In fact, we are certainly glad to see the H.L.S. Please send me ① Brighton's "The Spiritual Life," ② Dunnington's "Handles of Power," ③ Booth's "New Testament Studies."

Thank you for the kind words about your former assistant. We would like to work for you again because of your many thoughtful considerations.

I am helping with the teaching here in the 8th grade, a class in social living. Off hours I call on people & work on the church programs. I'm preaching this Sun. to the young people. The boys send their warm regards. Hayaakawa, Geo. & myself.

Sincerely,
Mas Wakai

November 5, 1942.

Rev. Mas Wakai
3-6-E
Topaz, Utah.

Dear Mas:

It was very nice to hear from you again, and I hope to be able to keep you in the best of reading. Unfortunately Dunnington and Booth have been ordered for you but have not as yet come. George Aki, however, has Brightman's The spiritual life, and when he has finished with it you can get it from him. When you do will you write me, so that I can credit it in your name.

Yours very sincerely,

Stillson Judah.

11-7-F Topaz, Utah,
December 1, 1942.

Mr. Stillson Judah,
Librarian,
The Charles Holibrook Library,
1798 Scenic Ave., Berkeley, California.

Dear Mr. Judah:

We are very thankful for your kind help for us.
I hope you received the book which you send me by now. I
asked a fellow minister to send it back to you by November
16th. If it delayed and I have to pay any fine please let
me know I will pay for it.

The other day Rev. T. Goto told me that you wrote
a letter to him saying that you will send books to the ministers
in this center if they want. If you can send us more than
one we should like to borrow more than one. Would you send
the following books to the address please?

MacFarland: A Digest of Christian Thinking. — Sent 11/5
To. Re. J.K. Tsukamoto, 4-3-E Topaz, Utah.

Journal of Religion (latest issue)
To Re. T. Goto, 10-9-D Topaz, Utah.

Montizambert: The Thought of St Paul. — Sent 12/5
To Rev. S. Hayakawa, 11-7-F Topaz, Utah.

Lewis: A Philosophy of the Christian Revelation. — Out
To Rev. S. Shimada, 31-1-F Topaz, Utah.

If it is convenient for you to send them in one
package, please send them to 11-7-F Topaz, Utah, which is
my address.

Thank you again for your kind help for us,

Sincerely yours,

Sakae Hayakawa
Sakae Hayakawa

RH 55
ME 64

F N 2
M 767

RE 23

L 585

December 7, 1942.

Rev. George Aki
34-6-A
Tropic, Utah.

Dear George:

I wish that I had time to really write you a letter, but right now I am swamped. Regarding the draft I am still in 3A, but do not expect to get called until this next fall or winter now that the government is taking the 18 and 19 year olds. We, my wife and I are expecting a new arrival in our family momentarily now, which is probably news to you. Also Mr. Sill's wife is expecting. Well I am sending to you Garnett. Realistic philosophy of religion, which you asked for some time ago, and am enclosing postage for its return and for your next letter to me.

Yours very sincerely,

Stillson

December 7, 1942.

Mr. Sakai Hayakawa
11-7-F Topaz, Utah.

Dear Mr. Hayakawa:

At your request I am sending the following books: McFarland. A digest of Christian thinking; Montizambert. The thought of St. Paul. The book by Lewis is out, but will send as soon as it returns. The Journal of religion, unfortunately we can not lend.

Rev. T. Goto was referred to me by Dr. Frank H. Smith to be our representative in your camp, but if he is too busy, I would be very much pleased if you could take over the responsibility and represent our library, as you seem to have already done just now.

Books are lent for two weeks at a time, with renewal privileges of two more weeks if absolutely necessary, but this is to be cautioned against, since there are so many hundreds we are trying to serve now! However, you Congregationalists are fortunate in that your conference has given us money with which to purchase books for you. These books may be taken out in addition to the regular one book from our H.L.S. So far we have bought for you Dunnington. Handles of power; Booth. N.T. studies, and have ordered Douglas. The robe, and Garnett. Realistic philosophy of religion. The money also provides for you correspondence postage as well as book postage. Others besides Methodists, Congregationalists, and Disciples are expected to pay their book postage both ways. Because of this I am keeping a record of everyone borrowing books, and his denomination. Therefore in giving the requests of other ministers, please give the denominations the first time they order, so that I can keep my records here.

In a few days we expect to send to your camp a selection of duplicate religious materials from our library, and from other seminary libraries. These you may keep at some convenient place as a regular library for ministers and religious workers to read at their leisure, and allow to be taken out according to whatever arrangement you wish. The only caution is to know who has the books out, because we do not want to lose any, if possible. Every three or six months we plan to send you a completely new collection, and yours will be sent on to some other camp. We will of course pay all the expense for this.

If Mr. Goto has not the time, I hope that you will be able to represent us there, because you have had library experience, and I know of your diligen and careful work while working for me.

Yours very sincerely,

December 7, 1942.

Mr. Sakai Hayakawa
11-7-F Topaz, Utah.

Dear Mr. Hayakawa:

At your request I am sending these books: McFarland: A digest of Christian Thinking. Montizambert: The thought of St. Paul.

The book by Lewis is out, but will send as soon as it returns. The Journal of religion, unfortunately we can not lend.

Rev. T. Goto was selected by Dr. Frank H. Smith to be our representative in your camp, but if he is too busy, I would be very much please if you could take over the responsibility, as you seem to have already done just now.

Books are lent for two weeks at a time, with renewal privileges of two more weeks if absolutely necessary, but is to be cautioned against, since there are so many hundreds we are trying to serve now. This also means that we can lend only one book at a time. However, you Congregationalists are fortunate in that your conference has given us money with which to purchase books for you. These books may be taken out in addition to the regular one book from our H.L.S. So far we have bought for you Dunnington. Handles of Power. Booth. N.T. Studies, and have ordered Douglas. The Robe, and Garnett. Realistic philosophy of Religion. The money also provides for your correspondence postage as well as book postage. Others besides Methodists, Congregationalists, and Disciples are expected to pay their postage both ways.

In a few days we expect to send to your camp a selection of duplicate religious materials from our library, and from other seminary libraries. These you may keep on your shelves as a regular library, and read them at your leisure. Every 3 or 6 months we plan to send you a new collection,

11-7-F Topaz, Utah,
December 19, 1942.

Mr. Stillson Judah,
The Charles Holtbrook Library,
1798 Scenic Ave., Berkeley,
California.

Dear Mr. Judah:

Thank you for your letter of December 7, and the books which you sent for us. We received them on December 14th. I hoped to write very soon, but as I was in bed in these days I failed to write to you soon. I handed the copy of McFarland to Rev. J.K. Tsukamoto, a minister of Episcopal Church. Would you kindly renew the books once for it is very hard for to finish reading in four days? We will send the books back as soon as possible, within the next two weeks.

All the ministers of the city are very thankful for you and are awaiting the books which you are planning to send for us. Truly speaking the ministers of this city have no books, for they could only take the things which are for immediate use. I will have responsibility about these books whoever ~~he~~ will represent for you. I am planing to keep them at the Church office for it is the most convenient place in the center and i can always watch them at the office. First of all I will ask to make boxes which will be used for as the book shelves and can lock them.

I am enclose six sents worth stamps, which you spent for the book for Rev. Tsukamoto.

Merry Christmas and a Happy New Year to you.

Sincerely yours,

Sakae Hayakawa

December 31, 1942.

Rev. S. Hayakawa
11-7-F Topaz, Utah

Dear Mr. Hayakawa:

I am sending off to you two boxes of books which I told you about some time ago. They will be entirely in your care. Herewith I enclose a list of these books so that in returning them or sending them on to another camp you may more quickly know whether all have been returned to you.

Although many of these books are of older materials, we believe that many or most of them will have some interest to the ministers and church workers. I have tried to add a few religious education books especially for the latter group.

If our plans work out we will have you ship all of these in the same boxes to some other camp in from three to six months, and in return you will receive an entire new collection of books, and this process will continue for the duration. Also, if possible, we shall try to buy new books to add to each collection, so as to bring all religious fields up to date.

For the benefit of you three Congregationalists at your camp including besides yourself, Wakai and Aki, on the funds given by the Northern California Congregational Conference to buy books for the Northern California Congregational Japanese ministers I would like to report that the following books are available for your use: Dunnington. Handles of power; Booth. N.T. studies; Garnett. Realistic philosophy of religion; and now Douglas. The robe, which was requested by Aki, and consequently will be sent to him first to read in just a few days. These last books are restricted to just you three, and are lent on two week basis the same as others we send from the main library. After all the Congregationalists have finished reading them they will be put on the regular loan Service.

Yours very sincerely,

January 6, 1943.

The Rev. George Aki
34-6-A
Topaz, Utah.

Dear George:

Well, how are you and your family getting along? Phil Ashby tell me there is to be a little Suki Aki very soon to bless your household.

I am sending to you today, Douglas: The Robe, as you had requested. We just got it in the other day, and you are the first to read it. It was purchased on the Northern Congregational Conference fund which aims as I told you before to supply you with a limited amount of current religious material, and also to pay book postage and letter postage as well. I am afraid I have not always enclosed enough stamps to cover that each time. If I have missed, or if I do miss in the future, please remind me of it.

Yours very sincerely,

Stillson.

P.S. Did I tell you before that my wife gave birth to a little girl on December 10, 1942? She weighed in at six pounds and four ounces, and even had hair. I named her Elaine, with my wife's consent, of course. "Elaine" is my wife's middle name.

TOPAZ PROTESTANT CHURCH
Rec. Hall #33
Topaz, Utah

January 6, 1943

Mr. Stillson Judah, Librarian
Charles Holbrook Library
1798 Scenic Avenue
Berkeley, California

Dear Mr. Judah:

Thank you very much for the two (2) boxes of books which I received the ~~other~~ ^{next} day, without mishap. I was very much disappointed in some of the books---those from the B.D.S. and the S.T.S.

I will pass the books around to all the ministers and the church workers. However, I will be anxiously awaiting others some time soon.

Thank you again.

Yours sincerely,

S. Hayakawa
Rev. S. Hayakawa

as

Jan 7th, 1943

Mr. Judah
Librarian, Pacific S. R.
Berkeley, Calif

Sent 1/12/43
99

Dear Mr. Judah:-

Your thoughtful and kind assistance
has gladdened our hearts. How long
we feel ^{here} without books and our Caucasian
friends. Now we can get books by your
kindness. What a great news! Please
allow me to take this opportunity to enlighten
my dimmed mind. If you can arrange,
please send me following books. I will
pay for shipping cost. If you can give
me a little longer time, I shall be very
much thankful.

Mr. Buckham's
Cutler

The Inner World
1941,
One prophet and
another 1942.

Sincerely yours
(Rev) M. Mishimura
Denominational Free Methodist One of Alumni

January 12, 1943

Rev. M. Nishimura
12-12-E
Topaz, Utah.

Dear Mr. Nishimura:

I am very happy to send to you Buckham's The Inner World, which I shipped off to you last night. The other book for which you asked is in use at the present time, but I will send it when available.

Books are lent for two weeks at a time, but if more time is needed a renewal may be made for an additional two weeks by simply sending us a post card to that effect.

All postage except return postage will be paid by us.

Yours very sincerely,

Stillson Judah, Librarian.

Jan 24th
Dear Mr. Judah:-

We wish to thank you
for your kindness sending
the book. I sincerely
appreciate to the school
for generosity providing
postages. How much
I can get comfort
and light through your
kindness!

As the date is coming
to due, I wish your
extension.

Thanking you
Sincerely

M. Wshimura

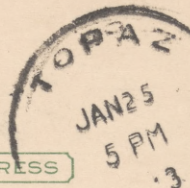
Book
Dr. Buckham's
"The Inner World"

M. Nishimura

12-12-E

Topaz, Utah

THIS SIDE OF CARD IS FOR ADDRESS



Mr. Stillson Judah
1798 scenic Ave

Berkeley, Cal

Pacific School
Library

11-7-F Topaz, Utah,
Jan 28, 1943

Dear Mr. Judah:

Thank you very much for your letter and the Book. When I received your letter I was in bed ^{I was} for a sick. Would you kindly renew the book? For at present still I can't continue to read long while and it is hard to finish reading by Feb. 5th.

George went back to Jerom, Arkansas, where his folks are staying. You will get his letter soon, I hope. Mrs Wahai is busy for teaching high school kids.

About the book for Congregationalist, I have no particular one. Would ^{you} buy for us by your judgment. Preferable I should like to read scholarly works.

The postage you spent on the sending books was \$1.58. (\$1.04 x 54).

Excuse me delaying to write you.

Very Sincerely
S. Hayakawa

January 22, 1943

The Rev. S. Hayakawa
11-7-F
Topaz, Utah.

Dear Mr. Hayakawa:

I am sending to you today Booth, NEW TESTAMENT STUDIES, which some time ago you indicated a desire to read.

The books which we bought on the Northern Congregational Conference (California) funds, namely

Dunnington. Handles of power.
Booth. N.T. Studies
Garnett. Realistic philosophy of religion.
Douglas. The Robe

are reserved for the reading of you, Aki, and Wakai in your camp. Will you see whether any of you have read these four books? If you have, I shall send them off to other Congregationalists, and then after that put them on our regular Holbrook Loan Service for all to read.

Are there other new books which have been recently published, which you three would like me to purchase for you to read? Why don't you get together with Wakai and Aki and decide whether there are some particular current books you would like?

When I sent that semi-permanent library collection, I overlooked writing down the amount I spent for postage. Will you please note the amount in stamps used to send the collection to you, so that I can have it for my records?

Yours very sincerely,

Stillson Judah.

February 5, 1943.

The Rev. S. Hayakawa
11-7-F
Topaz, Utah.

Dear Mr. Hayakawa:

I am today mailing you seven more books which you may add to your religious library there. These books may be not too current, but they are good sound and interesting materials. You will probably notice that they bear the name of Dr. Frank Herron Smith. He has donated quite a few books to be put in the various camps, and when you see him next time you might thank him for the books which he has contributed. He seems to be doing a very fine job.

You will also find enclosed herewith a check-list of the books I am now sending. Keep it with the other list, and send it along with it when the books are sent to another camp.

Yours very sincerely,

Stillson Judah, Librarian.

TOPAZ PROTESTANT CHURCH
Religious Center #33
Topaz, Utah

February 10, 1943

Mr. Stillson Judah, Librarian
Pacific School of Religion
1798 Scenic Avenue
Berkeley, California

Dear Mr. Judah:

Yesterday, I received all the books which you sent for our religious library. We are greatly appreciative of your kind interest in our work here.

I am also writing Dr. Frank Herron Smith to express our hearty thanks for his generous gifts.

Thank you very much for your continuous aid in this regard.

Yours very sincerely,

S. Hayakawa
Rev. S. Hayakawa

February 25, 1943.

Rev. S. Hayakawa
Pk-7-F
Topaz, Utah.

Dear Mr. Hayakawa:

We have been fortunate in securing funds for the purchasing of new books for the WRA camp libraries. These new books will be in part, current books, and in part, books selected from a large bibliography of books which represent what the professors of three theological seminaries consider the basic books in each field of the Christian religion. Thus other books both current and basic are being ordered for all the other camps, and each camp has its portion of books from this bibliography.

I have already placed the orders for the new books, and they will be sent directly from the publishers to you. They are:

Niebuhr. Nature and Destiny of Man. Vol. 2, 1943.

(Dr. Bennett thinks this is the greatest contribution to theology in our time.)

Hiltner. Religion and health. 1943.

Robinson. The Old Testament, its making and meaning.

When these books arrive please write plainly on the inside of the front cover "WRA Camp Library." These books are to be a part of your semi-permanent library, so print carefully the authors and titles of these on your check-list sheet, so

Hoping that these books will give you and the Japanese Christian ministers and church workers in your camp many hours of interesting and profitable reading I remain

Yours very sincerely,

Stillson Judah, Librarian.

June 7, 1943.

The Rev. Masamoto Nishimura
12-12-E
Topaz, Utah.

Dear Mr. Nishimura:

With the departure of Mr. Hayakawa from your camp to Arkansas, our library does not have a representative there. Mr. Gordon Chapman has suggested your name as being a person who might be willing to fill this post. Before Mr. Hayakawa we were represented by Mr. Goto, who seemed at the time to be too busy to take full responsibility. Since Hayakawa has not told me of one to succeed him, I have been worried about the books which have been lent by our library and the other seminaries which have joined with us in this enterprise. I imagine that Hayakawa has left the check-list of the books which we sent in good hands, and that it is available for those who might want to view it in considering what books they might want to read. It is also important that none of these books be lost.

I shall enclose a copy of the letter I sent to Hayakawa which will explain the treatment of new books when they arrive. The books mentioned in the letter were ordered and sent to Hayakawa. Since he had already departed to Arkansas they were forwarded to him, and he has told me that he was going to send them on to you. Could you let me know whether they have arrived as yet?

Also at the present time we have received a fair sum of money to purchase books for all eleven camps, and I am desirous to know just what books the ministers of your camp would like to have me order for them to read. Could you help me out by making the necessary enquiries? When they arrive you will treat them as was the case of the other books mentioned in the letter to Hayakawa. This fund is the gift of the California Boards of the Presbyterian, Episcopal, and Evangelical Reformed Churches.

I should be very pleased if you could handle this or select someone who would have the time, and would care to be our representative, to be responsible for the books already sent and to be sent.

Yours very sincerely,

Stillson Judah, Librarian.

THE TOPAZ PROTESTANT CHURCH

RECREATION HALL 33

TOPAZ, UTAH

July 7th

Mr. Stillson Judah
Pacific School of Rel.

Dear Mr. Judah:-

Your good letter was received and
was intending to write you soon. However.
I have not received any books yet
from Mr. Hayakawa to which I was
a kind of awaiting. He will send them
to us soon I believe.

I will gladly accept the
post you assigned to me. We are
all glad for your kindness extending
us this special privilege.

Thanking you for your kindness,

Yours very sincerely,
Masamoto Kishimura

September 24, 1943.

The Rev. Masamoto Nishimura
12-12-E
Topaz, Utah.

Dear Mr. Nishimura:

I am sorry that I have not been able to answer your letter until now, but I wanted to include something definite about the rotation of the camp libraries when I did, and also I hoped to receive a list of books which you and the other Christian ministers and church workers would like for us to purchase for you to read.

We are now ready to rotate the collections in the twelve camps from one camp to another. You should receive presently the collection of books which has been housed at the Minidoka Center, in Hunt, Idaho. Along with this will be the check-list of the books which the collection contains. Please see whether all are there. You, in turn should now see that the collection in your camp is gathered together and packed for shipment as quickly as possible. Please have it sent along with the check-list of the books to

Rev. Donald Toriumi, 30-3-E, ~~Topaz, Utah.~~ *F Heart Mountain Relocation Center
Cody, Wyoming.*

Since the funds which we have do not include a postage, we are asking the ministers and church workers to take care of the expense. This will vary from \$1.50 to \$2.00, or thereabouts.

I have ordered the following books to be purchased and sent to your camp library:

recd
Fosdick: On Being a Real Person, '43. (Now the sixth month on best seller list)
Douglas: The Robe. '42 (Now the tenth month on best seller list, and still leading all other fiction.)
Blackwood: Preaching from the Bible. '41.
" Planning a Year's Pulpit Work. '43.
Fortson: How to Make Friends for Your Church. '43.
Sharman: Son of Man and the Kingdom of God. '43.
recd
McCown: The Ladder of Progress in Palestine. '43.
Bower: Christ and Christian Education. '43.
Kroner: The Primacy of Faith. '43.
Filson. One Lord, One Faith. '43.
Booth. The Quest for Preaching Power. '43.

Please add these to your check-list when they arrive and mark them "W.R.A. Camp Library."

-2-

If there are any books which your or the others would like to have us buy for your library, please let me know soon.

Yours very sincerely,

Stillson Judah, Librarian.

correct.

Selection made for Topaz.

To be sent to Rev. Masamoto Nishimura, 12-12-E, Topaz, Utah.

- Laddick. On Being a Real Person Harper '43 - 2.50
Douglas. The Role. Houghton, 1942 2.75
Blackwood. Preaching from the Bible Abingdon - Cokesbury '41 2.00
" Planning a Year's Pulpit Work - Abingdon, '43. 2.00
J.L. Fenton. How to Make Friends for your Church. Association Press '43. 2.00
HB Shorman. Son of Man & the Kingdom of God. Harper '43 2.50
McCown. The Ladder of Progress in Palestine. Harper '43 \$3.50
Bauer, Wm. Christ's X in Education - Abingdon, '43 \$1.00
Kroner, Richard. The Primacy of Faith. Macmillan '43 2.50
Wilson, Floyd. One Lord, One Faith. Westminster '43 - 2.00
Baath, John Michel. The Quest for Preaching Power. Macmillan '43 2.00

THE TOPAZ PROTESTANT CHURCH

RECREATION HALL 33

TOPAZ, UTAH

October 3, 1943

Rev. S. Judah
Pacific School of Religion
Berkeley, California

Dear Rev. Judah:

In reference to the traveling library we would like to have the list of the books that was sent to us and that is to be sent back to you in exchange for another set.

We are supposed to have it but during the time, the office being unorganized, the list of the books has been misplaced and we were unable to find it.

Please give us the necessary instructions.

Thank you kindly for all that you have done for us. May His blessings be upon you always.

Most sincerely,

TOPAZ PROTESTANT CHURCH

M. Nishimura K1.

Rev. M. Nishimura

MN:kd

October 8, 1943.

The Rev. Masamoto Nishimura
12-12-E
Topaz, Utah.

Dear Mr. Nishimura:

I am enclosing herewith another copy of the check-list of books which you have received from this library. This check-list is to be sent at the same time as you send the collection to

Rev. Donald Toriumi, 30-9-E, Heart Mountain Relocation Center, Cody, Wyoming.

Thus each of the twelve camps will send their collections to another camp at this time, and in return receive the collections which have been in other camps.

When the new books, which I have ordered for your camp now, and enumerated in the last letter, have arrived, you will add their authors and titles to the check list of books which you have at that time. Thus they will become an addition to the collection, and after a few months the whole collection will rotate to some other camp, and you will receive a new one again. In this way you will have access to about all of the best current reading in religious literature, amounting to well over a thousand volumes.

If there is any other question you have in mind, please write to me, and I shall try to answer it.

Yours very sincerely,

Stillson Judah, Librarian.

December 14, 1943

Rev. Masamoto Nishimura
12-12-E
Topaz, Utah

Dear Mr. Nishimura:

I hope that by now the transfer of books has been successfully completed and that you and your coworkers are enjoying the books forwarded from the Minidoka Center.

We have in hand a limited amount of money for the purchase of additional books. If there are books which you and the other Christian workers in your camp would like to have made available please send me the authors and titles. The publishers are slow in filling orders but we will get them to you as soon as possible.

Have the books which I ordered for your camp some time ago arrived yet? If they have will you send me the titles so that I can check them on my list?

Thanking you for your cooperation in these matters, I am

Yours very sincerely,

Stillson Judah
Librarian

JSJ:mh

THE TOPAZ PROTESTANT CHURCH

RECREATION HALL 33

TOPAZ, UTAH

December 30, 1943

Rev. Stillson Judah, Librarian
Pacific School of Religion
1798 Scenic Ave.,
Berkeley, Calif

Dear Mr. Judah,

Through the mail recently, from the Harpers
Publishing House, I have received the following
books:

Sharman: Son of Man & Kingdom of God
Fosdick: On Being a Real Person
McCowen: The Ladders of Progress in Palestine

These three books I shall add to the present
collection here, which arrived a month ago from
the Minidoka Center. The collection that was for-
merly here I have forwarded to Rev. H. Toriumi
in the Heart Mountain Relocation Center.

At this time may I express my heartiest
season's greetings and very best wishes to you
for a happy and blessed New Year.

Yours very sincerely,

Masamoto Nishimura

Masamoto Nishimura

MN:yk

checked on list

Feb. 8
~~January 18~~, 1944

Rev. Masamoto Nishimura
12-12-E
Topaz, Utah

Dear Mr. Nishimura:

I was glad to learn from your letter of December 30 that there was no delay or confusion in the transferring of the loan collections of religious books. There seems to have been considerable misunderstanding in some of the camps about these collections and the way in which they were to be handled. As a result I am asking all the camps to check the books they have and fill out the enclosed card which is to be returned to me. If there are books missing please send me the authors and titles. If you received no check list let me know and I will send you a copy. I am anxious to keep the collections intact to return to their owners.

Although you evidently have the arrangement clearly in mind, perhaps you would like to know the explanation I am sending to the other camps so that there will be less confusion when the time comes to rotate the books again.

Books were lent by a number of theological schools, including our own, and were divided into twelve collections to be placed, with check lists, in twelve relocation centers. The books were loaned, not given. After these collections had been placed in the centers money was received from various sources for the purchase of new books. A few books were ordered for each camp to be sent direct from the publishers. The librarian at the camp was instructed that as each book was received he was to print "W.R.A. Camp Library" on the inside of the cover, and add the author and title to the check list received with the original collection.

Plans were made to rotate the collections so that the books would be made available to as many readers as possible. The arrangement was that, at the end of a given period, a letter would be sent to each camp giving the name and address of the camp to which the books (the original collection and the new books added later), with the check list, were to be forwarded.

I am glad to hear that you have received three of the books that were ordered for you. Let me know when the other eight arrive.

Yours very sincerely,

Stillson Judah
Librarian

JSJ:mh

5-May 1944

Rev. Masamoto Nishimura,
12-12-E
Topaz, Utah

Dear Rev. Nishimura:

This letter is to announce that the next rotation of WRA camp libraries sponsored by the theological schools, will take place about the first of June. If the person in charge of your collection follows the instructions that I shall give in this letter, I think the exchange can be made without any difficulty.

The instructions for the rotation are as follows:

Gather together all the books in your collection, check them with the list which covers that collection, indicating which titles are missing, box them, and have them ready to ship on the first of June. If you have no list of the books in your present collection, it will be very much appreciated if you would make one, and forward it when you send the books.

Send your collection and the list on or about the first of June to Gila River. The address is: Miss Mary Kimata, 42-10-D, Gila River Relocation Project, Rivers, Arizona. I am enclosing two mailing labels.

You will receive a collection of books from Minidoka. A list of the books in that collection should be forwarded to you at that time. If you do not receive it, let me know, and I shall have a duplicate made. If I were not so short of help, I should have one made for you now. You need do nothing in regard to the books that are to be sent to you. I shall make all the necessary arrangements.

Very sincerely yours,

Dorothy Felter, Librarian



TOPAZ PROTESTANT CHURCH

TOPAZ, UTAH

January 29, 1945

The Charles Holbrook Library
Pacific School of Religion
1798 Scenic Avenue
Berkeley, California

Attention: Miss Dorothy Felter

Dear Miss Felter:

On January 26th, we mailed to you the two books from the Loan Collection which you requested. We are extremely sorry for the long delay and hope that they will reach you in time.

If possible, we would like to have a list of the new books, sent to us directly from the publishers, ^{last year} which should be added to our present checklist. To which center should we send the present Collection?

Awaiting your further instructions, I am,

Sincerely yours,

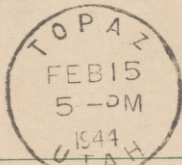
Gloria Kambara

Gloria Kambara
Office Secretary

Topaz, Utah

PACIFIC SCHOOL OF RELIGION

1798 SCENIC AVENUE
BERKELEY, CALIFORNIA



THIS SIDE OF CARD IS FOR ADDRESS



Mr. Stillson Judah
1798 Scenic Avenue
Berkeley 4, California

Topaz, Utah

PLEASE FILL OUT AND RETURN PROMPTLY

How many titles were added to your first check list? 4

✓ Were there any books missing when you forwarded the collection to Heart Mountain? yes If so, how many? 7

✓ Were there books missing from the collection received from the Minidoka center? 2

If so, list the authors and titles.

✓ Richardson: Religious Education of Adolescents
White: Lincoln Dodge, Layman

Eight books you mentioned have arrived, added to the library here at present, making 12 new books here.

TOPAZ PROTESTANT CHURCH
Topaz, Utah

February 17, 1945

The Charles Holbrook Library
Pacific School of Religion
1798 Scenic Avenue
Berkeley, California

Attention: Miss D. Felter

Dear Miss Felter:

On December 31, 1943, a collection of books (List B) were sent to Rev. Howard D. Toriumi at Heart Mountain, Wyoming. However, seven books were missing at that time and could not be sent with that collection. I located one of the books entitled REBUILDING PALESTINE by Davis and am forwarding it to you.

Please accept our sincere apologies for this long delay. I shall do all I can to locate the other missing books.

*recd.
2/20*

Yours very sincerely,

E. J. Kawamorita

E. J. Kawamorita, President
Topaz Protestant Church

EJK:mk

April 2, 1945

Rev. L. J. Kawamorita
Topaz Protestant Church
Topaz, Utah

Dear Rev. Kawamorita:

Could you locate the following title for the owners,
Union Theological Seminary, and mail it to us as soon as
possible?

Wright- Students' philosophy of religion

We haven't as yet received your card telling us when
your camp will close, and whether you wish to keep the
same book collection until then.

Sincerely yours,

July 13, 1945

Mr. Koji Murata
Topaz Protestant Church
Topaz, Utah

Dear Mr. Murata:

In answer to your letter of July 10, you seem to have everything under control. I was aware that you had forwarded three books to Union Theological Seminary. If you will mail the 53 books to them, it should mean that we have returned all of their books that have not been lost.

The three books which we ordered for you are as follows: Wieman- Modern family and the church; Streeter- The primitive church; Garnett- Realistic philosophy of religion. Would you kindly send those to us here.

Very sincerely yours,

Dorothy Felter, Librarian

JUST REMEMBER



PRESBYTERIAN MINISTERS' FUND
1805 WALNUT ST., RITTENHOUSE SQUARE, PHILA., PA.

*Corresp. reg. closing
+ disp. of books*

Mr. Kaji Murata

Secy.

*✓ Topaz Prot. Church
7/4/45*

● **T**he intelligent financial program
is LIFE INSURANCE—the safe financial program
is with the PRESBYTERIAN MINISTERS' FUND.

July 4, 1945

Mr. Koji Murata, Secretary
Topaz Protestant Church
Topaz, Utah

Dear Mr. Murata:

Since your camp is undoubtedly closing within a few months, you are very likely wondering what to do with the collection of religious books which were loaned to you under our auspices. My records show that you should have 61 volumes belonging to Union Theological Seminary, and three new books belonging to us. Will you kindly mail the volumes belonging to Union Theological Seminary to them at the following address: U--- T--- S--- Library, Broadway at 120th Sts., New York 27, N. Y. They may be sent by parcel post in cartons at the rate of \$.03 per pound plus one cent extra for the first pound, if marked Books. You may send any books without sign of ownership to us. Some of the books may be lost. We shall not urge you to pay for them unless Union Theological Seminary so requests.

Rev. Masamoto Nishimura
12-12-E
Topas, Utah

Dear Rev. Nishimura:

The Library from which we borrowed the books in your present loan collection would like to have two of the books returned. Please return the following titles to us as soon as possible, or give us a report on them:

Entwistle- Bible guide book
Trueblood- The logic of belief.

Very truly yours,

Evelyn Felner, Librarian

Jan. 4, 1944

Rev. Masamoto Nishimura
18-12-E
Topaz, Utah

Dear Rev. Nishimura:

I wrote to you some weeks ago concerning a book which should be in the loan collection you have now. It is Entwistle- Bible guide book. There is another title which is also wanted: Truebloods The logic of belief. These books are wanted by Union Theological Seminary by whom they were loaned for the Japanese camp libraries. Do you have them or were they lost while they were at Tule Lake camp? Will you kindly let me know immediately, so that I may inform Union Theological Seminary.

If the books are there, will you send them to me here at the Library at once.

Very sincerely yours,

Dorothy Felter, Librarian

TOPAZ PROTESTANT CHURCH
Recreation Hall #2
Topaz, Utah

April 6, 1945

The Charles Holbrook Library
Pacific School of Religion
1798 Scenic Avenue
Berkeley 4, California

Attention: Miss Dorothy Felter

Dear Miss Felter:

In answer to your card of April 2nd, we immediately located the book, Wright-Student's Philosophy of Religion and am sending it on to you.

On January 29th, we wrote you regarding the present loan collection of books. We received a great deal of pleasure reading them and want to thank you sincerely for them. Should we send them on to another center, or would you like us to send them back to you? They are packed and ready to go out.

It is definite that the center will close by next January, the schools will close in June.

I will be awaiting further instructions from you before sending the books out. Thanking you sincerely, I am,

Very truly yours,

D. A. Fujita

D. A. Fujita
Office secretary



TOPAZ PROTESTANT CHURCH

TOPAZ, UTAH

July 10, 1945

Miss Dorothy Felter,
Librarian,
Pacific School of Religion.

Dear Miss Felter:

Thank you for your letter concerning
the library books.

We examined our records and discovered
that we had received 56 books from the
Hunt, Idaho WRA camp on May 22, 1944.

We further discovered that 2 books,
Entwistle-Bible Guide Book; Trueblood-
Logic of Belief were sent to you on Jan.
26, 1944. On April 6, 1945 we returned
Wright's-Student Philosophy.

Therefore, we should have on hand
53 books. The 53 books are intact, and
we shall mail it to Union Theological
Seminary, N.Y.

We have no record of the three new books that
we are to have for you. Kindly let me know the
title, and author, and I shall try to locate
it.

Sincerely yours,

TOPAZ PROTESTANT CHURCH

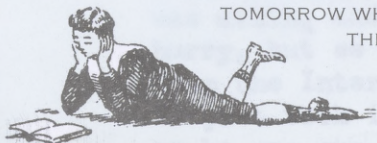
Koji Murata
KOJI Murata

km/h

Duplicate

I NEVER PUT OFF TILL
TOMORROW WHAT I CAN DO
THE DAY AFTER.

~ Oscar Wilde



MY PERSONAL THOUGHTS ON THE EVACUATION FROM TANFORAN TO TOPAZ.

the day of our re-evacuation to our so-called "new" woke up in the morning with a dreadful cold, and my wife of our departure was not pleasant at all. It hurt us to with our baggages so that it could be examined by an inspector By this time we were so hardened to these inspections that er of course. The inspector did not inspect the baggages, t gave us enough tags for the baggages. Speaking of "tags",

all of us who were to leave that day from Tanforan were tagged with a number... to say the least, we felt like walking baggages waiting to be shipped off.

We ate at the main mess-hall as we did the first few days we were at Tanforan. Altho the food was much better than those former days, still, we felt the prodding feeling that we were prisoners marching for our food as we lined up in single file. Our last meal at Tanforan was at 4:00 P.M. We were told by our car captains, who ^{were} Japanese bosses of each car on the train, that we should have all kitchen utensils put away and that we could borrow the Army dishes, therefore we went to the mess-hall empty-handed. When we asked for Army dishes and hardware, the Japanese girl in attendance told us that she was not supposed to give out the Army dishes and utensils since ~~were~~ SUPPOSED TO BRING OUR OWN. Well, all of us had lots of trouble with her, but finally we won and she lost very poorly... for she threw everything at us. This goes to show one that there was absolutely no unity among the different departments and that petty jealousies and arguments existed eternally among the Administration heads, and therefore, there was always this misunderstanding throughout the camp.

Right after the final meal of beef stew, we went back to our barracks and waited for 4:30 P.M. to arrive. But by that time the Japanese people, young and old, were already started on their tramp towards the place of departure. I felt sorry for the cripples and the feeble ones for they also had to carry their own baggages to that place which was about a quarter of a mile away.

At the place of departure, we had our bags examined once again and then taken away from us, probably to conserve space in the waiting room. We were herded into the waiting room which was one of the laundry rooms at the camp. Most of the people were already there. They were sitting in rows facing each other... they were very quiet, or maybe I should say, "grimly" quiet. As I sat at my designated seat, I felt like one of those cattle I used to see on trains, waiting to be shipped. All of a sudden, the loudspeaker in the room blared forth. The commander of the train was speaking. He told us that the train ride was going to be different from those we had taken at other times, but he stated that they were hoping to make the ride as pleasant as possible. He also stated that if there was anything to be desired, we should notify our own car captain who would in turn speak to the train monitor, and he would speak to the Caucasian commander of the train. After his speech, we settled down to a long wait for our car number to be called. Evidently there ^{were} twelve cars to be loaded with Japanese. ~~There~~, There was only room enough for 11 cars in the laundry and so the 12th car inhabitants had to wait outside which was very cold... windy and misty. Finally when room was opened up in our room, the 40 some odd people who were to go into car no. 12 came/ straggling in, shivering from the intense cold.... babies, children, young men and women and old folks. To say the least, it was a pitiful sight!

At long last, Car No. 9 was called. We walked in a single file to our baggages where many people were, their purpose evidently being to tell us silently to pick up our own baggages only! I was wondering who would care to take someone else's baggages when his own was too much. We picked up our own baggages and went outside of the laundry room still in single file, and there we went a final inspection. We stood in double file by the gate into Tanforan race track waiting for our car No. 8 to be cleared. As we waited, we waved to some of our friends who were kind enough to come out to see us off. They were behind a fence, or rather we were fenced off

MY PERSONAL THOUGHTS ON THE
RE-EVACUATION FROM TANFORAN TO TOPAZ.

Sept. 30th, 1942 was the day of our re-evacuation to our so-called "new" home in Topaz, Utah. I woke up in the morning with a dreadful cold, and my wife was ailing and so the day of our departure was not pleasant at all. It hurt us to hurry, but we hurried up with our baggage so that it could be examined by an inspector from the Internal Police. By this time we were so hardened to these inspections that we just took it as a matter of course. The inspector did not inspect the baggage, as he was supposed to, but gave us enough tags for the baggage. Speaking of "tags", all of us who were to leave that day from Tanforan were tagged with a number... to say the least, we felt like walking baggage waiting to be shipped off.

We ate at the main mess-hall as we did the first few days we were at Tanforan. Altho the food was much better than those former days, still, we felt the prodding feeling that we were prisoners marching for our food as we lined up in single file. Our last meal at Tanforan was at 4:00 P.M. We were told by our car captains, who ^{were} Japanese bosses of each car on the train, that we should have all kitchen utensils put away and that we could borrow the Army dishes, therefore we went to the mess-hall empty-handed. When we asked for Army dishes and hardware, the Japanese girl in attendance told us that she was not supposed to give out the Army dishes and utensils since we were SUPPOSED TO BRING OUR OWN. Well, all of us had lots of trouble with her, but finally we won and she lost very poorly... for she threw everything at us. This goes to show one that there was absolutely no unity among the different departments and that petty jealousies and arguments existed eternally among the Administration heads, and therefore, there was always this misunderstanding throughout the camp.

Right after the final meal of beef stew, we went back to our barracks and waited for 4:30 P.M. to arrive. But by that time the Japanese people, young and old, were already started on their tramp towards the place of departure. I felt sorry for the cripples and the feeble ones for they also had to carry their own baggage to that place which was about a quarter of a mile away.

At the place of departure, we had our bags examined once again and then taken away from us, probably to conserve space in the waiting room. We were herded into the waiting room which was one of the laundry rooms at the camp. Most of the people were already there. They were sitting in rows facing each other... they were very quiet, or maybe I should say, "grimly" quiet. As I sat at my designated seat, I felt like one of those cattle I used to see on trains, waiting to be shipped. All of a sudden, the loudspeaker in the room blared forth. The commander of the train was speaking. He told us that the train ride was going to be different from those we had taken at other times, but he stated that they were hoping to make the ride as pleasant as possible. He also stated that if there was anything to be desired, we should notify our own car captain who would in turn speak to the train monitor, and he would speak to the Caucasian commander of the train. After his speech, we settled down to a long wait for our car number to be called. Evidently there ^{were} twelve cars to be loaded with Japanese. ~~No.~~, There was only room enough for 11 cars in the laundry and so the 12th car inhabitants had to wait outside which was very cold... windy and misty. Finally when room was opened up in our room, the 40 some odd people who were to go into car no. 12 came straggling in, shivering from the intense cold.... babies, children, young men and women and old folks. To say the least, it was a pitiful sight!

At long last, Car No. 9 was called. We walked in a single file to our baggage where many people were, their purpose evidently being to tell us silently to pick up our own baggage only! I was wondering who would care to take someone else's baggage when his own was too much. We picked up our own baggage and went outside of the laundry room still in single file, and there we went a final inspection. We stood in double file by the gate into Tanforan race track waiting for our car No. 8 to be cleared. As we waited, we waved to some of our friends who were kind enough to come out to see us off. They were behind a fence, or rather we were fenced off

from them. The only person who was not going with us and who was able to be inside our side of the fence to say good bye was the head of the maternity ward, Dr. Togasaki, a motherly woman loved by all. She was bundled up in her overcoat in the little rain that was falling. Finally they gave the signal for us to go to our car and so in single file we followed each other out of the Assembly Center between rows of M.P.'s armed with pistols. It was quite a sensation to think that whether we were American citizens or not, we were equal "enemy aliens" and to be treated as dangerous enemies.

Our train was one of those old S.P. trains. Our car No. 9 was a sleeper, but fixed as a day coach. We were assigned seats before-hand but we just sat where there was room. Since we knew our car captain, he and the car monitor got us a private room since my wife was not feeling too well and could be a hospital case. We were very fortunate in getting that room, for we could shut ourselves off from the others, especially their smoking and vulgar chatter. The seats in the cars were fixed so that two seats faced each other and could be made into beds. We had 46 people in our car and so it was crowded since there was room for 48 people, if two people occupied each seat. Well, it is rather tiresome looking at two people for two nights and three days, but it is more tiresome trying to sleep in such a position.

At 6:30 that evening, our train pulled out with a jerk and a bang. As we looked out of the windows, it was good to see ordinary houses once again instead of barracks and horse stalls. I remember some Caucasian kids waved to us innocently. Slowly the sight of Tanforan moved out of our sight, and it made some of us rather homesick even for those barracks and horse stalls that we had to live in. We were homesick in the sense that since we did not have any place called "home" since we had left Tanforan, Tanforan was our only home that we knew, and now we were on our way to a foreign state called "Utah".

We fell back into our chairs for the long grind ahead of us. We did not know which direction we were going but we didn't particularly care... we were too tired to think. But we did look upon our prospective "Home" with a light of hope and the feeling that we would at least be settled for the duration. We were told that we would not have dinner that night and so some of us ate the little lunch which our friends brought with them, but most of the passengers did not have anything with them. We hoped to visit our friends in the other cars, but we were told that we were not to have visiting hours as the other trains which had left previous to our departure. Thus we had good reasons for taking it easy for the duration of the trip.

As night fell upon us, we approached San Francisco, but from our side of the car we could not see the City at all, but we were able to see some parts of Oakland. We were supposed to have kept the shades down throughout the night, but since we were in the private compartment, we put out our lights and threw up the shades. As the train slowly approached Oakland, we could see some of those familiar buildings which many of us thought we were seeing for the last time.... Montgomery Ward Bldg., the Courthouse and the Tribune Tower. We stopped in Oakland for an hour and we heard that we were going to pick up a Diner which we did after much banging of cars. Then we passed the S.P. station in Oakland and boomed through the Berkeley station. How many of us wanted to telephone or let some of our friends know that we were so close to them, but we had to stay in our car and merely think of all of our friends who lived in Oakland and in Berkeley and wish them "Good Luck", knowing that if they knew we were passing, they would have come to see us... to see even the train only-if-our blinds with our blinds down, and wish us "Godspeed".

That night there were many of us who did not sleep. You can see that if four people occupy two seats, no one can expect four of them to sleep comfortably in their sitting posture, and if they made the two seats come together into a form of a bed, only three at the most could squeeze in and then they could not sleep very well, especially when one of the occupants is a woman. I tried my best to sleep on the floor and succeeded in sleeping about three hours. I later found out that many did not sleep at all; many just walked up and down the car all night since they were

crowded out of their sleeping positions. As I tried to get a few winks on the floor, I could not help thinking that the rhythmic clacking of wheels on rail joints were taking us farther and farther from our friends and California. Such reminiscing took on emotional and sad turns, and also made us more bitter towards those who were responsible for the break-up of our physical ties to our fine unselfish friends and to good 'ole California which bore us and raised us in the true ~~spirit of capitalism~~ ^{But what} ~~the unselfish~~ ^{interests fall on the just & the unjust.} ~~the unselfish~~ ^{spirit of capitalist democracy.}

Our first food on the train was at breakfast-time on the 1st of October. It was very delicious: we had pork sausage, scrambled eggs, fresh bread and butter, milk, coffee and sugar. Such food we had tasted at Tanforan. For lunch we had tomato juice, pork and beans, wieners, rice, bread, butter, coffee, milk and ice cream. For dinner, we had apricot, baked potato, rib roast, bread, butter, carrots, and coffee.

The scenery was very beautiful in California, the mountains, streams, and the trees. When we hit Nevada, the scenery changed to the other extreme; we saw desert and the sage, but some of us saw beauty in the distant mountains and the skies.

We were told at dinner time that we would pass the Great Salt Lake that night and we would know it since the train could not pass over it at a fast clip. The night was very dark and altho it took a good half hour to cross it, we could hardly see the water.

Since my brother was at Salt Lake City, I naturally wanted to see him for I had not seen him for about a year. I was told that we would get into the City about 1 A.M. of the second of October. We reached Ogden about 11 P.M. and changed Diners which took about full two hours. The banging of our car with other cars was nerve-racking and very disgustingly noisy. I felt sorry for those who were sick. We reached Salt Lake City at 4 A.M. instead of 1 A.M. No one was allowed to leave the train except the M.P.'s, therefore I could not let my brother know of my arrival. There was no Japanese at the station.

At 9:30 or so that morning we reached a small village called Delta. After a couple of hours of waiting we were told to get into waiting school busses, and then we were hauled into the dusty bowl named Topaz Relocation Center, or the Central Utah Relocation Center.

A word about the personnel on the trip... the car captains were very unselfish and fine on the whole. Some of them gave up their sleeping quarters so that the others in his car may get some sleep. One nurse serving as a car captain for the invalids and the young mothers hardly slept both nights on the train. The M.P.'s did their work well and some were kind but others were very indifferent, but not unkind. The negro porters and workers were on the whole quite sympathetic and helped us somewhat when tipped. But we were definitely disappointed in the commander of the train.

Our first expressed thought at the sight of our new "home" was, "I want to go back to Tanforan!"

(These are just my reminiscences of the trip. If I were on another train, my impressions might have been different. My motive in relating the trip is not to show hate, but just some thoughts that I would like to look back to in more pleasant days. It is just a first-hand sight and thought of one person who was shipped to a lonely spot called Topaz because of so-called "military necessity".)